

MINUTES

OF THE

THIRTY-EIGHTH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE

MINERAL SPRING BAPTIST CHURCH, PICKENS COUNTY, ALA.,

September 24th and 29th, 1873.

The next session to be held with Enon Church, Pickens County, Ala., on
Saturday before the 14th Sabbath in September, 1874.

CARROLLTON:

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1873.

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The Thirty-eighth Annual Session of the UNION BAPTIST ASSOCIATION was held with the Mineral Spring Baptist Church, Pickens county, Ala., commencing on Saturday, September 27th, 1873.

Introductory Sermon was delivered according to appointment by Elder J. C. Foster, at 11 o'clock A. M., from the text 1 Cor. —: 22, 23, 24.

After a recess of one hour, the delegates assembled in the meeting-house for the transaction of business. The Moderator, Elder J. C. Foster, called the body to order, and after reading 33rd Psalm, prayer was offered by Elder James DeLoach.

Letters from the Churches were read, and the names of delegates enrolled.

The Association was organized by the re-election of Elder J. C. Foster, Moderator, and H. B. CHAPPELLE, Clerk.

On motion, opened the door for the reception of unassociated churches.—Received a petitionary letter from "New Arbor Spring" Church, Pickens county, Ala. The Moderator gave the delegates the right hand of fellowship and invited them to seats. Said church was then assigned to the 2d District.

On motion, visiting brethren were invited to seats, and to take part in our deliberations.

On motion, received correspondence from other associations: Columbus, Elder W. H. Robertson and S. J. Shippey—no letter or minutes; Tuskaloosa, Elder J. M. Carpenter, with letter and package of minutes; Yellow Creek, no messenger or letter.

On motion, adopted the same Order of Business as last session of this body.

1. Appointed following Committees:

On Preaching—Wiley Mareum, M. L. Gaskin, James P. Gates, W. Vail, and Pastor and Deacons of Mineral Spring Church.

Education—Wm. Ashcraft, L. M. Stone.

Correspondence—R. T. Hanks, W. G. Robertson, J. P. Lee.

Documents—R. Keith, J. H. Curry, J. H. Stinson.

Nominations—A. Latham, E. H. Lamb, P. W. Scott.

Missions—Wm. Ashcraft, J. T. Smith, H. B. Chappelle.

Finance—James T. Smith, P. H. Howard.

Deceased Deacons—A. M. Smith, H. B. Chappelle, W. Ashcraft, J. C. Foster.

2. The Committee on Preaching made a Report, adopted: Preaching to-night by Elder J. H. Curry; prayer-meeting to-morrow, 10 A. M., conducted by Elder M. P. Smith; and the Annual Missionary Sermon, according to appointment, by Elder Wm. Ashcraft, 11 A. M.

On motion, adjourned until Monday morning, 9 o'clock. Prayer by Elder M. P. Smith.

THE LORD'S DAY.

The public worship of God was conducted in accordance with the report of Committee on Preaching, except that Elder W. H. Robertson preached at the arbor at same hour, in consequence of the large attendance. Both congregations were attentive, and we trust that the *truth* so earnestly preached, will indeed prove "a savor of life unto life."

MONDAY MORNING, 9 O'CLOCK.

The Association met pursuant to adjournment, and was opened with prayer by Elder R. Keith.

3. Minutes of Saturday read and approved.

4. Read Constitution, Articles of Faith and Rules of Decorum.

5. Roll called and absentees marked.

6. Returned correspondence to other Associations:

To the Tuskalooosa—To convene with the Salem Church, on Saturday before the 3rd Sabbath in September, 1874—A. M. Smith, W. G. Robertson, M. P. Smith, J. C. Foster, J. H. Pate.

To the Columbus—To convene with the Starkville Church, Starkville, Miss., Saturday before the 2nd Sabbath in September 1874—J. P. Lee, Robert T. Hanks, H. B. Chappelle, J. L. Marquis.

To the Yellow Creek—To convene with the Zion Church, Marion county, Ala., Saturday before the 1st Sab. in Oct. 1873—J. S. Wooten, E. Howell.

7. Circular Letter read; on motion, adopted and ordered to be printed.

8. Reports from District Meetings were read and adopted.

FIRST DISTRICT—Next meeting of the District to be held with Spring Hill church, Sanford county. Friday before the 4th Sabbath in July, 1874. Introductory Sermon by Elder J. A. Mitchell; Elder E. Howell, alternate. Missionary Sermon by Elder J. S. Wooten; alternate, Elder R. B. Wilkins.

Queries for discussion: 1. Is the practice of meeting one Sabbath in each month according to Scripture? 2. Is there any scriptural authority requiring members to attend church on Saturdays? 3. Is it right to use anything as a substitute for Sweet or Malaga wine for sacramental purposes? *Essays* read: 1. The power and benefit of fervent prayer.—A. P. Hodo. 2. What should be done to remove the great spiritual declension that is now so prevalent among the churches.—J. W. Mitchel. 3. Family Prayer.—E. Howell.

SECOND DISTRICT—The next annual meeting will be held with Hebron church, Friday before the 1st Sabbath in August, 1874. Introductory Sermon by Elder John H. Curry; alternate, Elder D. Duncan. Missionary Sermon by Elder J. P. Lee; alternate, Elder G. M. Lyles. *Queries* for discus-

sion: 1. Was the Kingdom of Christ fully established and completed prior to the day of Pentecost? 2. Is a member of the church, in vending spirituous liquors, guilty of a misdemeanor? if so, the penalty. 3. Has a church the right to demand of its members, a reason by virtue of withdrawal by letter? *Essays* read: 1. What is the duty of a Deacon in relation to the support of the Pastor.—John H. Stinson. 2. The nature of the responsibility resting upon each christian in the conversion of the World.—J. B. Kilpatrick. 3. Church Discipline.—G. M. Lyles. 4. Does the Scriptures authorize the intercommunion of Baptist churches.—E. J. Daffin.

THIRD DISTRICT—The next annual meeting will be held with the Ebenezer church Friday before the fifth Sabbath in August 1874. Introductory Sermon by Elder R. Keith; alternate, Elder S. Hildreth. Missionary Sermon by Elder R. T. Hanks; alternate, Elder Wm. Ashcraft. *Queries* to be discussed: 1. What made sacrificial worship a necessity? 2. Has a Baptist church the right to receive, prospectively, persons into church fellowship when she votes to receive them for baptism? 3. Has a church the scriptural right to compel her members to attend Saturday conference meetings? *Essays*.—1. The importance of church members abstaining from making, selling, or using as a beverage, any kind of malt or spirituous liquors.—Elder R. T. Hanks. 2. What is it to “Deny yourself, take up the Cross and follow Jesus?”—M. G. Lofton. The following queries were discussed at the last meeting, viz: “To what state of perfection can a christian attain in this life and how may it be attained?” *Ans.* The christian may attain to that state of perfection, which will assimilate him to the heavenly character and likeness of Jesus by the aid of the Holy Spirit, and living in strict obedience to the will of God. “Is it right for a member of a Baptist church to join temperance societies organized in secrecy?” *Ans.* It is right; and we as a body urge upon every christian lady and gentleman to join a temperance society and use all their influence to crush out this great enemy of mankind—the use of intoxicating drinks as a beverage.

FOURTH DISTRICT—The next meeting to be held with Shiloh church, Friday before the fourth Sabbath in August, 1874. Introductory Sermon by Elder J. C. Foster; alternate, Elder A. M. Smith. Missionary Sermon by Elder Wm. Ashcraft; alternate, Elder M. P. Smith. *Queries* for discussion: 1. What evidences of conversion should be required in receiving members into our church? Opened by brothers A. M. Smith and Grant Taylor. 2. The power of a pious life on an ungodly community. Opened by brothers J. H. M. Anders and T. J. Nix.

7. Report of Committee on Education, adopted:

It is clear to our mind that the cause of education should be dear to every thinking man, and ought to be upheld and supported by every citizen of the land; and especially should christians foster and encourage institutions of learning. Much to the praise of our people, our denomination stands in the front rank of letters and science. We feel proud of our colleges and high schools, both male and female, which are now scattered throughout the length and breadth of our land, with as high grades of scholarship as can be found in this or any other country.

We urge upon our people, and the community at large, to liberally endow and patronize these schools. We especially recommend to their consideration the claims of the “Southern Theological Seminary,” Greenville, S. C., and “Howard College,” Marion, Ala., for the education of their sons, and the “Alabama Central Female College,” Tuscaloosa, Ala., for the literary training of their daughters. These institutions are of high order of merit and deserve the consideration of our denomination.

R. KEITH, Chm.

8. Report of Executive Committee read, and pending the adoption of said report, the order of business was suspended, when \$202 in pledges and \$23 in cash, were made by the churches and delegates present, for the continuation of the Missionary work within the bounds of the Association.

Resumed Order of Business and adopted report, as follows:

We continued Elder William Ashcraft as Missionary within our bounds, at a salary of \$300 for one half his time during the past year. We deemed it desirable to co-operate with our general Domestic Board, and by application to the Corresponding Secretary, Elder M. T. Sumner, had him regularly commissioned as a Missionary of the Board. All funds raised were reported to the Board, but retained and used within our bounds. We herewith submit a condensed report of his work, as made to us: Days in service 133; Sermons preached 41; Addresses 44; Prayer-meetings attended 21; Other religious meetings 17; Prayers offered 177; Sunday Schools organized 2; Miles traveled 871; Families visited 203; Private conversations 1423; Tracts distributed 200; Testaments 17; Other religious books 96; Visits to sick 34; Collected for Missions \$55.

We believe this to be an important work, and would suggest that proper means be taken to continue it.

W. G. ROBERTSON, Chm.

TREASURER'S REPORT.

DR.

To cash on hand at last report.....	\$183,37
To cash received since last report.....	197,52
	<hr/> \$380,94

CR.

By am't paid Elder William Ashcraft, October 31, 1872.....	\$ 75,00
“ “ Jan'y 14, 1873.....	108,37
“ “ April 16, 1873.....	75,00
“ “ June 3, 1873.....	75,00
	<hr/> 333,37

Balance on hand September 27, 1873.....\$ 47,57

L. M. STONE, Treas'r Ex. Board.

On motion, suspended Order of Business to give Elder R. T. Hanks the opportunity of stating the cause of his leaving "Howard College," which, on motion, was received as entirely satisfactory.

On motion, adjourned for half hour. Prayer by Elder D. Duncan.

MONDAY, 2 O'CLOCK P. M.

The Association met; prayer by Elder R. F. Melvin.

9. Following report of Committee on Nominations, adopted:

Next Introductory Sermon by Elder John H. Curry; alternate, Elder Geo. M. Lyles. Annual Missionary Sermon by Elder Robert Keith; alternate, Elder John C. Foster. Elder Robert T. Hanks write the next Circular Letter—subject, "Brotherly Love." A. LATHAM, Chm.

10. Report of Committee on Documents, adopted:

Your Committee report, That letters have been received from all the churches, except Cross Roads. We notice that the aggregate membership of this Association, as compared with that of last year, shows a considerable decrease, which is doubtless caused by the dismission of colored members. All the churches, with one exception, are supplied with Pastors, and many of them report precious revivals.

R. KEITH, Chm.

11. Report of Committee on Deceased Ministers and Deacons, adopted:

Your Committee on Deceased Deacons Report: That since our last meeting two of our brethren in this office have been taken from their active duties here to that rest that remains for the people of God.

It pleased our Heavenly Father June 13th, 1873, to call our beloved Bro. JOHN ROBERTSON from time into an eternal state of existence. He was born in South Carolina in the year 1790; joined a Baptist church about fifty years since, removed to Pickens county, Alabama, in the year 1836, joined Grant's

Creek Baptist church by letter, united in the constitution of the New Hope church in 1839. In this church he was a Deacon about thirty-four years.—He was a quiet, peaceable, unassuming man of God. When towards the close of life he was left almost alone, his bosom companion being taken into eternity before him and most of his children having married and gone, he seemed but the more to grow in grace and in the knowledge of our Lord Jesus Christ. It appeared at the time of his departure that he was like a field of wheat, ripe and ready for the sickle. How appropriate then that our Heavenly Father should “thrust in the sickle and gather the wheat into his garner!” May we all be ready for the shout of “Harvest Home!”

Also, our highly esteemed and much lamented Brother, JAMES TAYLOR GARDNER, was taken from us to that mansion in the heavens March 20th, 1873. He was born in Fairfield District, South Carolina, March 30th, 1817. He joined the Fellowship Baptist church November 20th, 1847, and was ordained a Deacon August 11th, 1852. “He ruled his own children and his house well.” “He held the mystery of the faith in a pure conscience,” and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. His Pastor and those who were under his care knew best how faithfully he performed his whole duty in this office. By his prudence, discretion and brotherly kindness he greatly assisted his Pastor in correcting the improprieties of the brotherhood. His pastor could reveal to him every secret of his mind and consult with him on the most delicate subjects without fear of betrayal of confidence, or without even the usual caution, “say nothing about this.” His soul was full of love to God and an ardent desire for the salvation of men. His constant prayer to God was that, “We all may feel as humble as we are at all times dependent upon Him; and that God’s blessings might rest upon the Pastor of the church and upon the heralds of the cross every where.” In short, “He was a burning and shining light.”—May we all follow him, “as he followed Christ.”

WM. ASHCRAFT, Chm.

12. Following report of Committee on Finance, adopted:

Received from the Churches for Minutes.....	\$ 70,50
“ “ “ Association.....	34,20
“ “ “ Elder W. Burns.....	20,20
“ “ “ Missionary in Association.....	107,25
“ “ Bro. J. H. Pate for Missionary in Association	2,50
“ “ “ J. H. Stinson, “	10,05
“ “ “ Jas. P. Gates, “	5,00
“ “ “ J. B. Acker, “	5,00
“ “ “ J. T. Garner, “	2,50
Collected on Sabbath for Elder W. Burns.....	13,56
“ “ for Foreign Missions.....	13,50
	<hr/> \$284,26

Respectfully submitted,

J. T. SMITH, Chm.

13. Report of Committee on Correspondence, adopted.

14. Appointed delegates to the Baptist State Convention, Tuscaloosa, Ala., Friday before the second Sabbath in November, 1873: J. C. Foster, R. Keith, Wm. Ashcraft, A. M. Smith, J. T. Smith, E. H. Lamb, N. Cobb, Geo. M. Lyles, D. Duncan, L. M. Stone.

15. Appointed the Executive Missionary Board for the ensuing year, viz: L. M. Stone, M. L. Stansel, W. G. Robertson, H. B. Chappelle, J. H. Curry.

16. Committee on Sabbath Schools—no report.

17. Appointed the next Session of the Association to be held with the Enon Baptist Church, six miles South of Pickensville, Ala., commencing on Saturday before the 4th Sabbath in September, 1874.

18. Miscellaneous Business: 1st. A communication was received from the Sabbath School Convention of the Union Baptist Association, requesting this body to take into consideration the plan of Sabbath School organization and work adopted by the Southern Baptist Convention at its last session and recommended to all the churches.

On motion, the Association unanimously adopted said plan, and recommended it to all the churches within her bounds. A committee consisting of W. G. Robertson, R. H. Foster, J. H. Curry, P. H. Howard, W. Ashcraft and H. B. Chappelle, was appointed to put in operation said plan and make a report to the next session of this body.

2. On motion, ordered 100 copies of blank letter forms printed for the use of the churches, and appropriated \$5 of Association fund for that purpose.

3. On motion, *Resolved*, That we earnestly request all the churches composing this Association, to send in their statistics to this body, a statement of all funds contributed to missionary and other charitable purposes, that the same may be tabulated in our Minutes.

4. On motion, Eld. J. C. Foster was requested to make a statement in regard to the indigent circumstances of brother A. M. Smith, a licentiate of New Hope Church, his aptness to teach, and his desire of more fully preparing himself for the work of the ministry. Whereupon the delegates present raised in cash and books \$20, with the request that Elder J. C. Foster expend the money in such books as are most suitable to his wants.

On motion, *Resolved*, That this body confide in the wisdom of the Executive Board in the prosecution of the missionary work; and that the funds and pledges for missionary purposes, be placed at the disposal of said Board.

5. *Resolved*, That we recommend to the churches composing this Association to spend the 5th Sabbath in May, 1874, in prayer and supplication to Almighty God to spare the lives of our people, and convert and save their precious souls.

6. *Ordered*, That the Clerk superintend the printing and distribution of the Minutes in conjunction with those of the Sunday School Convention, and to retain out of Association fund \$25 for his services. That he pay the funds to the respective Boards, and all funds unappropriated were ordered to be paid to the Executive Board for missionary operations.

7. *Resolved*, That the thanks of this Association be tendered to the members of Mineral Spring church and the community, for the kindness and hospitality extended to the delegates and visitors during its session.

On motion, adjourned. The delegates joined in singing and giving to each other the parting hand, after which prayer was offered by Eld. W. Ashcraft.

H. B. CHAPPELLE, Clerk.

J. C. FOSTER, Moderator.

H. B. CHAPPELLE, in account with Union Baptist Association.

DR.

To cash received from Committee on Finance.....	\$284,26
“ “ “ Delegates for Missionary.....	23,00
“ “ “ Mineral Spring Church for Missionary..	10,00
“ “ “ I. Hollingsworth for Missionary.....	1,50
“ “ “ Unknown source (Elder Burns).....	,50
	—————\$319,26

CR.

By cash paid Foreign Mission Board.....	\$ 13,50
“ “ Dom. and Indian Mis. Board for Elder W. Burns	34,26
“ “ Executive Committee.....	171,00
“ “ Printing Minutes.....	70,50
“ “ “ Blank Letters.....	5,00
“ Retained for services as Clerk.....	25,00
	—————\$319,26

CIRCULAR LETTER;

WRITTEN BY WILLIAM G. ROBERTSON.

WHAT ARE THE SCRIPTURAL QUALIFICATIONS FOR PARTAKING OF THE LORD'S SUPPER?

The Lord's Supper is a provision of bread and wine, as emblems of the broken body and shed blood of our Lord Jesus Christ, partaken by the members of his church; it is an ordinance of his house, and, as such, can only be celebrated in a church capacity.

The Supper was instituted by the Saviour on the memorable night preceeding his crucifixion, and was designed as a memorial of his sufferings and death. "And when the even was come he sat down with the twelve. He took bread and blessed it, and break it, and gave it to his *disciples*, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it."—Matt. 26: 20, 26, 28.

Jesus had informed them that he must die; his glorious body soon to be crushed and broken; his precious blood must freely flow on Calvary's rugged brow, that a lost and ruined world might be redeemed from the curse of sin.

See him in the garden; hear his groans and agonizing cries; view him nailed to the rugged cross; behold the crimson tide as it bursts from his tender side; listen at the expiring breath, "My God, my God, why hast thou *forsaken* ME"!! All, all this for poor sinful man. Eat, drink, do this in remembrance of ME. Christian, can you, will you ever forget the wondrous love thus manifested for you? Remember ME! how glorious, how precious the thought, that we can view by faith the cross of Christ; feel holy desires burning within our souls, our hearts lifted up, a fresh impulse given to the discharge of christian duty; it inspires hope, begets unbounded zeal for the cause of our blessed Master. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Cor. 11: 26. Is this a "saving sacrament"? Are we not saved first? Is it in this we exhibit "Christian love and fellowship" for our brethren? The scriptures are so clear on this subject it is not possible to err. "Do this in remembrance of ME." In it "Ye do *shew* the *Lord's* death till he come." Nothing more, nothing less.

We have thus dwelt upon the institution and object of the Supper, in order to more clearly set forth who shall be partakers thereof. We shall not enter into an elaborate discussion of the subject, but shall set forth, mainly, the scripture language, with our own deductions briefly stated. "Who are *scripturally* qualified to partake of the Lord's Supper?"

1st. Repentance toward God, a godly sorrow for sin, and a turning away from it, we believe to be the first step. "From that time Jesus began to preach, and to say, REPENT, for the kingdom of heaven is at hand."—Matt. 4: 17. "REPENT and be baptized every one of you."—Acts 2: 38. "And they went out and preached that men should *repent*."—Mark 6: 12. "But now commandeth *all* men everywhere to *repent*."—Acts 17: 30.

2nd. "Without FAITH it is impossible to please God," and it is evident that repentance preceeds saving faith. "The time is fulfilled, and the kingdom of God is at hand; *repent* ye, and BELIEVE the gospel."—Mark 1: 15. "*Repentance* toward God and *faith* toward our Lord Jesus Christ."—Acts 20: 21. "Go ye into all the world and preach the gospel to every creature,

he that *believeth* and is baptized shall be saved.”—Mark 16: 15. “*Believe on the Lord Jesus Christ and thou shalt be saved.*”—Acts 16: 31. Faith is essential to the salvation of the soul. We must believe that God is, and that he is a rewarder of them that diligently seek him. We must humbly trust, and implicitly confide in him to save our souls.

3rd. “Ye must be BORN again.” “Except a man be BORN of water and of the Spirit, he cannot enter into the kingdom of God.” The regenerating—making anew—power must operate in His mystic way upon the heart before man can become an heir of God and joint heir with Christ. There must be a change. Old things must pass away, and all things become new. The affections which have been concentrated upon carnal things, must now be fixed upon spiritual things. Can the unrenewed man *remember Jesus*? Can he discern the Lord’s body? Does the recollection of a suffering and dying Saviour thrill his inmost soul with unbounded love, and joy, unspeakable and full of glory? He hates his name, despises the cross, and tramples his precious blood under his unhallowed feet. “Ye *must* be BORN again” is the language of Christ. Faith in God, a belief of the truth, and regeneration, or renewing of the mind, are so closely allied we are constrained to believe them simultaneous; if not, they follow in rapid succession.

4th. “He that believeth and is BAPTIZED shall be saved.” “Repent and be baptized every one of you.” “Then they that gladly received the word were baptized.” This is language not to be mistaken; the baptism of a penitent, regenerated believer, is a Bible consequence. Christ not only gave us an example, but his command is positive and imperative, clearly demonstrating to our mind the importance he attached to it. *He* commands, *we must* obey. If we love him, we *will* keep his commandments. “Justin Martyr says, ‘This food is called by us the Eucharist, of which it is not lawful for any to partake but such as believe the things taught by us to be true, and have been baptized.’” “Dr. Wall, an eminent Episcopal Divine, (Preacher) of England, says, ‘No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before he was baptized.’” There cannot possibly be any question on this point. The command of Jesus, the practice of his apostles and the first churches, seem to us conclusive evidence that baptism precedes the Lord’s Supper.

5th. Nothing but the immersion of the believer in water, by one whose faith and practice accord with the scriptures, and in the name of the adorable Trinity, is baptism. There is no scholar, who regards his reputation as such, when put to the test, will deny this, but many admit the truthfulness of the proposition. “Jesus was baptized of John in Jordan.”—Mark 1: 9. “And Jesus when he was baptized went up straightway out of the water.”—Matt. 3: 16. “John was baptizing in Enon, near to Salim, because there was much water there.”—John 3: 23. Every bible reader knows that Phillip and the Eunuch went down into the water, and that they came up out of the water. “Therefore we are buried with Him by baptism,” &c.—Rom. 6: 4. Immersion, then, is essential to baptism, and baptism is requisite to church membership. The Lord’s Supper cannot be celebrated outside of the church; it is a church ordinance, of divine appointment, and as such, must be kept within the church. “And when the even was come Jesus sat down with the twelve.” “Then they that gladly received his word were baptized: and the same day there were added unto them (joined the church) about three thousand souls.” “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers.”—Acts 2: 41, 42.

6th. None but church members can partake of the Lord’s Supper, and not then, according to our view, unless they exhibit the fruits of a child of God. It should be said of them, “We took knowledge of them that they had been with Jesus.”

Summary: REPENTANCE toward God, and FAITH toward our Lord Jesus Christ; renewing of the mind by the Holy Spirit—BORN again; immersed in water by a scripturally authorized administrator, in the name of the Trinity; members of the church of Christ, adorning the profession by a “Godly walk and pious conversation.”

Union Baptist Association.

CHURCHES.	DELEGATES.	STATISTICS.										CONTRIBUTIONS.		PASTORS.	CHURCH CLERKS AND THEIR POST OFFICES.				
		Absentee, marked with a star. *	Received by Letter,.....	Dismissed by Letter,.....	Restored,.....	Excluded,.....	Deceased,.....	White Males,.....	White Females,.....	Total White Members,.....	Colored Members,.....	AGGREGATE,.....	Date of Constitution,...			Minutes,.....	Association,.....	Missionary in the Association,.....	Aggregate Amount,.....
Bethlehem,.....	T. G. Williams, P. H. Woolbright,* H. Langford*		1	1	1	1	1	8	15	25	33	23	2,00	1,00	3,00	3	Eld. E. Howell,
Liberty,.....	Eld. J. DeLoach, Eld. R. B. Wilkins, J. W. Harris		2	1	1	1	1	13	63	45	45	1834	2,00	1,00	3,00	4	J. M. Carpenter,
Mt. Pleasant,.....	J. M. Parker, Eld. I. Hollinsworth, J. Lancaster*		3	1	1	1	1	16	59	66	66	1834	2,50	1,00	3,50	1	R. Jones,
Fellowship,.....	A. P. Roto*, J. D. Guyton, F. H. Howard,.....		1	1	1	1	1	8	13	23	23	1834	2,00	1,00	3,00	1	P. H. Howard, Reton, Ala.
Cornelia,.....	J. W. Mitchell, F. L. Holman, A. M. Mills, Jr.*		1	1	1	1	1	4	20	24	24	1834	2,00	1,00	3,00	1	S. Hildreth,
Spring Hill, S.,.....	J. S. Voozon,* D. W. McNeese, D. Robinson,.....		1	1	1	1	1	2	32	34	34	1834	2,00	1,00	3,00	1	A. M. Miller, S. T. Pike
Pleasant Grove,.....	Eld. E. Howell,* Wm. McCollough, Wm. Vail,		1	1	1	1	1	21	58	74	74	1834	2,00	1,00	3,00	1	J. S. Voozon,
Providence,.....	A. J. Richardson, Wm. Spruill, J. Kilpatrick,.....		1	1	1	1	1	19	20	30	30	1834	1,50	2,00	3,50	1	J. S. Voozon,
Arbor Spring,.....	Jno. Keating,* H. Wilkins, Wm. Bonner*,.....		1	1	1	1	1	20	23	23	23	1834	1,50	2,00	3,50	1	Wm. Vail, Mill Port,
North Carolina,.....	J. H. Hancock, J. P. Adams, J. M. Allen,*		1	1	1	1	1	19	30	49	49	1834	2,00	1,00	3,00	1	Jno. Keating, Reton,
Wheat Springs,.....	Eld. G. M. Lyles, J. P. Underbark, J. M. Foster,		1	1	1	1	1	12	41	63	63	1834	3,00	1,00	4,00	1	J. Adams Yorkville, Ala.
Clark Ridge,.....	Eld. J. P. Lee, J. M. C. Land, A. T. Lee,.....		1	1	1	1	1	12	29	51	51	1834	3,00	1,00	4,00	1	E. J. Adams, Antioch, Ala.
Spring Hill, P.,.....	Eld. J. M. Lee, J. M. C. Land, A. T. Lee,.....		1	1	1	1	1	11	21	34	34	1834	3,00	1,00	4,00	1	E. J. Adams, Antioch, Ala.
Union,.....	Eld. J. M. Lee, J. M. C. Land, A. T. Lee,.....		1	1	1	1	1	11	21	34	34	1834	3,00	1,00	4,00	1	H. L. Williams, Pickville, Ala.
Big Creek,.....	Eld. J. H. Curry, J. A. I. Gause, J. B. Sh. B																		

Absentee marked with a star.*

MINUTES

OF THE

FIFTH ANNUAL SESSION

OF THE

SUNDAY SCHOOL CONVENTION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE

MINERAL SPRING BAPTIST CHURCH, PICKENS COUNTY, ALA.,

September 26th, 1873.

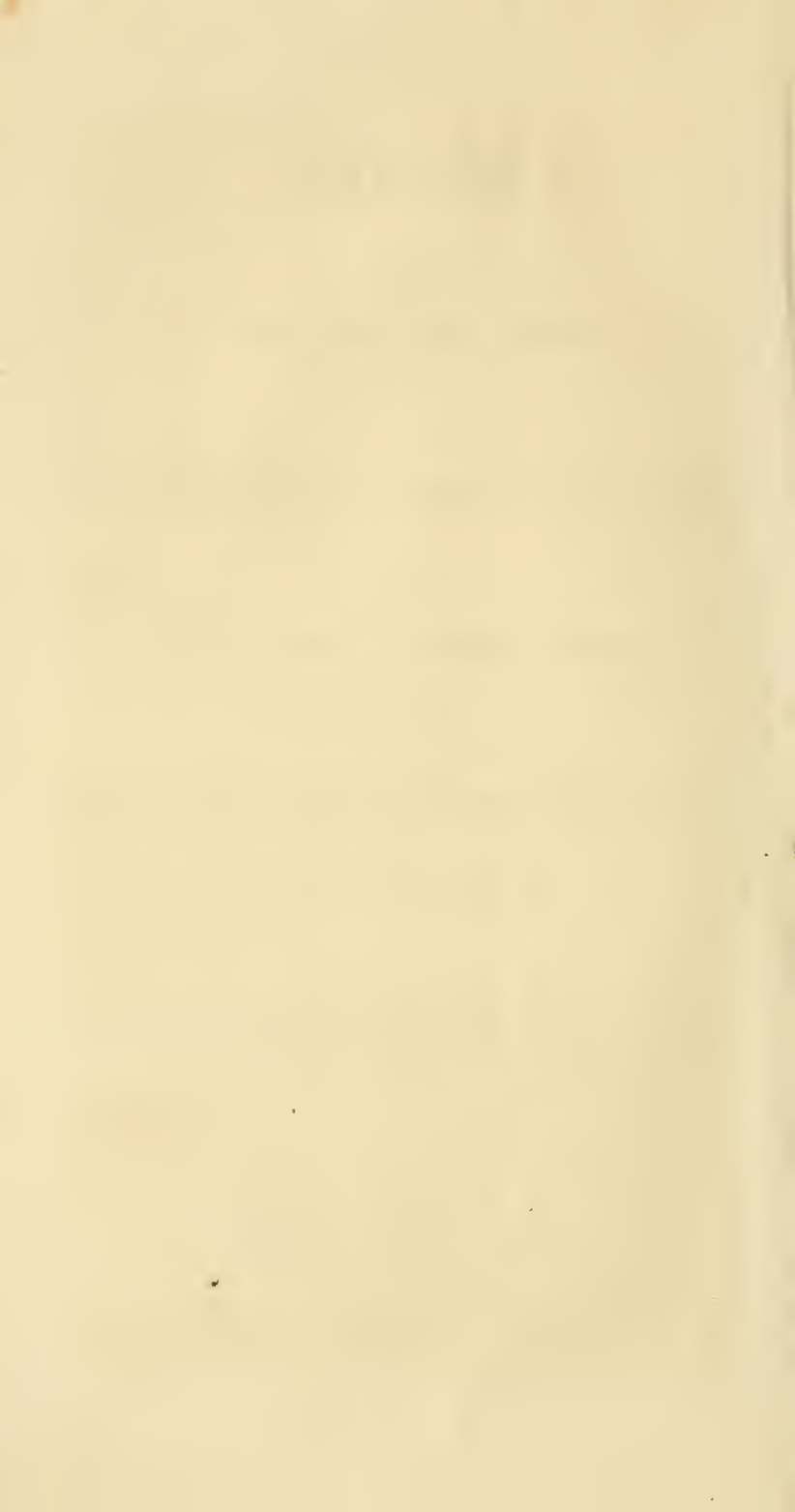
The next Session to be held with Enon Church, Pickens County, Ala., on
Friday before the 4th Sabbath in September, 1874.

CARROLLTON:

PRINTED AT THE WEST ALABAMIAN OFFICE,

BY HENRY & GILBERT.

1873.



PROCEEDINGS.

The Fifth Annual Session of the SUNDAY SCHOOL CONVENTION of the Union Baptist Association, was held with the Mineral Spring Baptist Church, Pickens county, Ala., on Friday, September 26th, 1873.

The Introductory Sermon was delivered, according to appointment, by Elder R. Keith; text, Deut. 6: 7.

After a short recess, the Delegates assembled in the church, and were called to order by the President, W. G. Robertson. Prayer by Elder R. T. Hanks.

Letters from the Schools and Churches were read, and names of Delegates enrolled, viz: Fellowship, P. H. Howard; Carrollton, Robert Keith, W. G. Robertson; Pickensville, R. T. Hanks, Z. T. Cave, J. L. Marquis; Spring Hill, J. H. Stinson, T. P. Harper; Zion, W. Marcum, J. H. Pate; Corinth, No delegates present; Grant's Creek, J. C. Foster; Forrest, Wm. Ashcraft; Ebenezer, J. L. Stucky, T. H. Noland; Unity, L. P. Baker, P. W. Scott; Enon, H. B. Chappelle, A. A. Ball.

On motion, an invitation was given to all unassociated Schools and Churches to unite with the Convention. Unity School presented a letter and was received.

The Convention was organized by the election of W. G. Robertson, President, and H. B. Chappelle, Secretary and Treasurer.

On motion, invited visiting brethren to seats, and Elder R. E. Melvin was received and cordially invited to a seat.

On motion, adopted the same Order of Business as last session of the Convention.

1. Appointed the following Committees:

Religious Exercises.—P. W. Scott, Z. T. Cave, and Pastor and Deacons of Mineral Spring Church.

Documents.—J. H. Stinson, Wiley Marcum.

Nominations.—P. H. Howard, J. L. Stuckey.

Queries.—Elder R. T. Hanks, L. P. Baker, T. P. Harper.

Best Sabbath School Literature.—Elder R. Keith, J. H. Pate.

Finance.—A. A. Ball, T. H. Noland.

2d. The following Queries, adopted at the last session for discussion and answers at this session, were taken up, and after considerable discussion were answered, viz: 1st. Is it right for Sabbath Schools to give concerts and similar entertainments, for the purpose of raising money for the benefit of the churches with which they are connected? *Answer*—*That it is not right.* 2nd. May a man, however moral, though not a professor of religion, be under any circumstances elected Superintendent or teacher of a Sabbath School? *Answer*—*He may not.* 3rd. Should a Pastor of a church be the Superintendent of the Sabbath School, if there is no other man suitable? *Answer*—*He should.*

3rd. Report of committee on Religious Exercises; adopted: Your committee think it best not to have preaching to-night. P. W. SCOTT, Chm.

On motion, adjourned to meet to-morrow at 9 o'clock, A. M. Prayer by Elder Wm. Ashcraft.

SATURDAY, 9 o'clock, A. M.

The Convention met, pursuant to adjournment, and was opened with prayer by Bro. A. A. Ball.

On motion, the roll was called, and absentees marked.

4th. Following report on Queries was, after being amended, adopted: 1. Should a Baptist become a member of a Union Sabbath School, provided he cannot join a Baptist School? 2. Are we discharging our duty in reference to our State Sunday School work? 3. Upon whom does the responsibility of the maintainance of the Sunday School work devolve?

R. T. HANKS, Chm.

5th. Report of Committee on Nominations; adopted: Next Introductory Sermon by Elder R. T. Hanks; alternate, Elder Wm. Ashcraft. Elder R. Keith to write an essay on "The qualifications of a Sabbath School Superintendent."

P. H. HOWARD, Chm.

6th. Report of Committee on Documents; adopted:

We find the aggregate number in attendance upon the Sabbath Schools composing this Convention, and the number of schools represented at this session by letters and delegates, to be as follows: Teachers, 49; Pupils, 350; Schools, 10. Though some of the schools are numerically weak, yet the letters warrant the conclusion that they are all in a flourishing condition.

The propriety of this Convention taking into consideration the plan of organizing and conducting Sabbath Schools, as instituted and adopted by the Southern Baptist Convention at its last session, has been suggested by the President of this Convention. We believe the plan the best that can be devised, hence we would call your attention to this subject.

J. H. STINSON, Chm.

7th. Committee on Sabbath School Literature reported, and after being amended, was adopted, as follows: We recommend "Uniform Lessons" and the Bible for adoption by all the schools composing this body. We would also recommend the "Baptist Teacher" and "Kind Words" as Sunday School papers, for our use, and in every way worthy of our support and patronage.

R. KEITH, Chm.

8. Report of Committee on Finance, adopted:

Received from the Schools and Churches for Minutes.....	\$11,00
“ “ “ “ Foreign Missions.....	2,00
“ “ “ “ State Sab. School Work	2,00
“ “ “ “ Elder W. Burns.....	1,50
	—\$16,50

A. A. BALL, Chm.

9. Appointed delegates to State Sunday School Convention, Tuscaloosa, Ala., Thursday before 2nd Sabbath in November, 1873. Any member authorized to represent by presenting copy of our Minutes.

10. Appointed next Session of this Convention to be held with the Enon Baptist Church Pickens county, Ala., on Friday before the 4th Sabbath in September, 1874.

11. Called for the reading of an Essay by W. G. Robertson; adopted.

On motion, following committee was appointed to confer with the Union Association, and solicit that body to take the direction of the Sunday School Work, as recommended by the last session of the State Convention, viz: W. Ashcraft, R. T. Hanks, J. H. Stinson, P. H. Howard, H. B. Chappelle.

On motion, *Resolved*, That the thanks of this body be tendered the brethren

ren and citizens in this community for their hospitality and uniform courtesy during our stay in their midst; and that we tender to the Chair our thanks for his faithfulness in presiding over the deliberations of the Convention.

On motion, adjourned. Prayer by Elder Wm. Ashcraft. Thus closed the Fifth Session of this Convention.

H. B. CHAPPELLE, Sec'y

W. G. ROBERTSON, Pres.

ESSAY.

DUTY OF CHURCH MEMBERS TO THEIR SABBATH SCHOOLS.

We enter into the discussion of this theme upon the assumption that Sabbath Schools, and the work intended to be performed by them, are in harmony with the teachings of the sacred scriptures and are stamped with the approbation of the Great Teacher.

The Sabbath School was instituted, not to assume the relation of parent to child, but to fill a vacuum in church economy long and keenly felt, and render assistance in diffusing religious knowledge into the minds of the young as well as the old. The ordinary preaching of the gospel from the sacred desk is of such a character, not easily understood by the young and untutored of our congregations. Hence the necessity for Sabbath Schools. Shall these tender, precious, immortal souls be left to grow up in ignorance of the blessed gospel of the Son of Peace; die in their sins, and be eternally lost? The young die as well as the old; they have immortal souls, precious, never-dying souls to be saved. O! will you sit idly by and see them blindly float along upon the rapid stream of time and finally plunge headlong into the deep and dark abyss of eternal ruin and woe, and never raise a warning voice by which they would be enabled to escape the wrath to come? We shudder at the thought; we cannot, will not, believe that *one*, redeemed by the precious blood of Christ, will fail to use all the means at his command for the promotion of the glad tidings of salvation to a sin-cursed world.

"Go ye into all the world and preach the *good news* to EVERY creature." "Feed my lambs." "Teach these things diligently unto your children," is the language of inspiration, and is applicable to every member of the Redeemer's kingdom. It is evident, to our mind, that the children are to be instructed in the scriptures from the time they are able to understand the simplest story inscribed upon the pages of Holy Writ. "After the Jewish captivity, it was a popular saying among the scattered people of God, that 'Jerusalem was destroyed because the instruction of the young was neglected.'" Who of you that is a father would suffer your children to grow up in ignorance of the literature and science of the day? See how incessantly he toils and labors to secure to them the advantages afforded by the world; to store their minds with useful knowledge, and thoroughly prepare them for the business of this life, that they may rise to eminence and distinction, and receive the praise and reward of men! This is commendable, it is right.—How vastly more important it is that you should seek, and by all the powers you possess, strive to bestow upon your children that religious culture and training so essential, not only for their peace and happiness in this life, but that which is to come. The Sabbath School is the legitimate work of the church, and, in the hands of God, has resulted in untold benefits to the Redeemer's kingdom. If so much is at issue, if so much is being accomplished, is it not the duty of *every* member of the church to lay hold with all his might upon this *heaven born* instrumentality, and make it a *POWER* in the hands of God, for the salvation of souls? If the "gospel is the power of God," *none*

should fail to use all the legitimate means to teach it to EVERY creature. It is the duty of every member of the church to see that the facilities for the instruction of the people are not neglected, but properly used and carried into operation. To this end, a Sabbath School ought to be established in every church, by the church, and under the supervision of the church; all the appliances necessary to the effectual working of the school should be furnished by the church; all her members should be actively engaged in the work, giving it their encouragement, counsel and *personal* assistance. You may say, I am not qualified to teach, I cannot pray in public, I cannot superintend, I cannot attend regularly; and many more just such excuses as the adroitness of satan may suggest to your mind. Have you ever tried to do any of these things? How do you know you cannot? If you are really unlearned, ignorant and so incompetent, then for once in your life make an effort to obtain knowledge by forming a church bible class, and diligently search and study the scriptures, asking God to shine away the darkness that is in your minds, and illuminate them by the rays of heavenly light and wisdom. We urge upon all to try this plan; you will be utterly astonished at the wondrous beauty and sublimity of the word of God, and will condemn yourself for living so long in ignorance of the precious truths contained therein. Away with your excuses of cannot do this, or that; strip yourself of all "do nothings," and resolve that by the help of God you will do what you can. God will bless the labors of his children, and has in reserve for the faithful servant a fadeless crown and pleasures at his right hand forever.

W. G. ROBERTSON.

STATISTICS.

OF THE SUNDAY SCHOOL CONVENTION OF THE UNION BAPTIST ASSOCIATION.

<i>Names of Schools and Churches.</i>	<i>Teachers..</i>	<i>Pupils.....</i>	<i>Total.....</i>	<i>Minutes....</i>	<i>Organized,</i>	<i>Superintendents.</i>	<i>Post Offices.</i>
Fellowship.....	3	29	32	1 50	.....	P. H. Howard...	Reform, Alabama
Carrollton.....	4	45	49	1 00	1867	W. G. Robertson,	Carrollton, Ala.
Pickensville.....	2	58	66	1 50	1872	A M Wilkins.....	Pickensville, Ala.
Spring Hill.....	3	20	23	1 00	.....	J M Land,.....	" "
Zion.....	5	19	24	1 00	.....	J D Parker,.....	Pleasant Grove.
Corinth.....	4	51	55	.....	.....	James Mills,.....	Sipsey Turnpike.
Grant's Creek.....	10	40	50	1 00	1825	R H Foster.....	Foster's, Alabama
Forrest.....	5	30	35	1 00	.....	J P Barnett.....	Pleasant Grove.
Ebenezer.....	3	30	33	1 00	.....	H Easterling	Carrollton, Ala.
Unity.....	4	28	32	1.00	1873	L P Baker.....	" "
Enon.....	.....	.....	.....	1 00	.....	.....	.....
	49	350	399	11 00	.....	.....	.....

NOTE.—Carrollton School contributed \$5.50 and Pickensville \$7.25, to other charitable objects.

H. B. CHAPPELLE, in account with Sunday School Convention.

DR.

To amount received from Finance Committee.....\$16,50

CR.

By amount paid for printing these Minutes.....\$11,00

" " Foreign Mission Board..... 2,00

" " State Sunday School Work..... 2,00

" " Dom. and Ind. Board, for Elder W. Burns..... 1,50

—\$16,50

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES

JAS. DE LOACH,	Reform, Pickens County, Ala.
R. B. WILKINS,	" " " "
J. W. GLAYTON,*	" " " "
ELIJAH HOWELL,	Millport, Sanford " "
I. HOLLINGSWORTH,	Carrollton, Pickens " "
P. F. TERRELL,	" " " "
R. KEITH,	" " " "
S. HILDRETH,	" " " "
WM. CARSON,	" " " "
W. ASHCRAFT,	" " " "
D. DUNCAN,	" " " "
G. M. LAYES,	Providence, " " "
J. S. WOOTEN,	" " " "
H. BRADLEY,*	" " " "
A. M. HANKS,	Columbus, Lowndes Co., Miss.
J. M. LAND,	Pickensville, Pickens Co., Ala.
A. A. BALL,*	" " " "
J. P. LEE,	" " " "
J. L. WEST,	" " " "
R. T. HANKS,	" " " "
JACOB PARKER,	Pleasant Grove, Pickens Co., " "
J. A. MITCHELL,	Sipsey Turnpike, " " "
M. B. SMITH,	Union, Greene County. " "
J. C. FOSTER,	Foster's, Tuskaloosa " "
A. M. SMITH,*	Romulus, " " "

ORDAINED MINISTERS, - - - - - 21

LICENTIATES,* - - - - - 4